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These slabs are then framed and are sent all over China to be hung up on the walls of houses as ornaments. The marble is also in much request for tombstones.

Silver bracelets and other things are also made in the town, but there is nothing remarkable about the workmanship. Gold is another somewhat important article of trade: it is usually beaten into gold leaf and sent in this form to Burma where it is in much demand for gilding pagodas. European goods come in through Bhamo, but they seemed very scarce, and were represented by a few cotton, calico, and woollen goods, needles, thread, and tinned milk. Some Tibetan products, chiefly furs and medicines, also find their way to Ta-li. Most of this is brought down in April, in which month a great annual fair is held here which attracts thousands of strangers who come in to trade from all parts of the province.

Ta-li is an important place from the official point of view. It is the residence of the T'i-t'ai, who is commander-in-chief of all the troops in Yün-nan, and of a Tao-t'ai[1], who governs a very large district including the whole of the western part of the province right up to the Burmese border.

I stayed two days in Ta-li hospitably entertained by Mr and Mrs Smith. The former was most kind in showing me all the sights of the place, which include several very fine temples. One of these on the road between Ta-li and Hsia-kuan was built in honour of Yang, the famous Chinese general who retook Ta-li from the Panthays and put an end to the rebellion. In it is an image of the great general himself, extremely well done, and the old man in charge of the temple told us it was an excellent likeness. He seems to have been a remarkable man, very short in stature but extremely energetic and not much hampered by attention to official etiquette, so much so that he would even walk about the streets, instead of being carried in a sedan chair. Military mandarins often rather affect this disregard of etiquette, and put on what they consider a bluff, soldierlike manner, talking in a loud voice and so on. Possibly many of them are not very conversant with all the points of correct Chinese deportment, as they are often men of low origin.

[1] This Tao-t'ai is now said to have his official residence in T'êng-yüeh.

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463 people of Hsi-lien, for in the afternoon at the village of Wan-yao I found pottery works and a manufactory of iron
323 pans. The potter's wheel was made of one round stone revolving over another. The upper stone has a piece sticking up at the top and round this piece the clay is put. The potter then makes the stones revolve by working a treadle with his foot, and at the same time forms the clay with his hands. In three or four minutes he made a plate and two different sizes of cup. When the moulding is finished the things are put out in the sun to dry. Then comes the glazing. This process I did not see, but it was explained to me as follows:—The glazing stuff is made of rice husk and lime mixed together and heated and then mixed with water. Into this mixture the cups are put and are then baked in a kiln. The result is a greenish coloured glaze.

326 I then went on, accompanied by several villagers, to the iron works. Here they had a cylindrical-shaped furnace, three feet long and one foot in diameter, in which the iron
[376] was placed to melt. An ingenious use had been made of a little stream which flowed past the shed, to turn a horizontally placed water-wheel which worked the bellows for the furnace. Two pan-shaped clay moulds are then taken and one is fastened tightly down over the other, both with the convex side uppermost. The furnace is then tilted up a little so that the melted iron runs into a ladle, by means of which it is poured into a small hole in the upper mould, so that it fills up all the space between the two. It is left for a minute to solidify, and then the topmost mould is taken off and the pan that has been thus formed put on one side to cool.

186 While I was looking at this, one of the villagers came running up, grinning all over, and shouted out, "Is this a foreign devil?" He was immediately silenced by the others, and one could not take offence where evidently none was meant. The fact is that Chinamen among themselves nearly always allude to us as "Yang kuei-tzŭ," "Sea devil" or "Devil from across the sea," and many ignorant villagers would be puzzled to find any other name by which to call a European. The origin of this expression, I believe, dates from the first Chinese war of 1842. The Chinese